



Journal of Education for Humanities

A peer-reviewed quarterly scientific journal issued by College of Education for Humanities / University of Mosul



Difficulties of Deciding on verbal consistency and contextual consistency in Arabic-English translation

Noor Mothafar Hamid ¹

Anis Behnam Haddad ²

University of Mosul / Nineveh – Iraq¹

Catholic University in Erbil / Erbil – Iraq²

Article information

Received : 23/12/2025

Revised 1/5/2026

Accepted : 11/5/2026

Published 1/9/2026

Keywords:

Verbal consistency,
Contextual consistency,
Meaning, Lexical relation,
Translation equivalence

Correspondence:

Anis Behnam

Anis.behnam@cue.edu.krd

Abstract

The main objective of the current study is to expand the translator's knowledge of the role of context in translation, especially the power of words in having a new meaning derived from the context. The study aims also at building up a connection between the direct meaning of the word and its intended meaning. The study does not try to make the translator stick to the meaning of individual words, but rather to free him from the limits of the literal meanings of the words which might better satisfy the needs and expectations of the target readers. This, however, can be accomplished either by using verbal consistency or contextual consistency, to use Nida's (1974) terms. The study concludes that full awareness of the semantic and pragmatic aspects of both languages involved as well as the encyclopedic knowledge of word meaning and its context improves the translator's ability to adopt and develop the best strategies to select the most adequate equivalence

DOI: *****,, ©Authors, 2025, College of Education for Humanities University of Mosul.

This is an open access article under the CC BY 4.0 license (<http://creativecommons.org/licenses/by/4.0/>).



مجلة التربية للعلوم الإنسانية

مجلة علمية فصلية محكمة، تصدر عن كلية التربية للعلوم الإنسانية / جامعة الموصل



صعوبات اتخاذ قرار بشأن الاتساق اللفظي والاتساق السياقي في الترجمة من العربية إلى الإنجليزية

نور مظفر حامد¹ أنس بهنام حداد²

جامعة الموصل / نينوى - العراق¹

الجامعة الكاثوليكية في أربيل / أربيل - العراق²

معلومات الارشفة	المخلص
تاريخ الاستلام : 23/12/2025	تهدف الدراسة الحالية إلى توسيع أفق المترجم ومفاهيمه بدور النص وتأثيراته في عملية الترجمة وقدرة الكلمات على اكتساب معان جديدة في النص، إذ أن من أهداف الدراسة بناء رابط ما بين المعنى الحقيقي (المباشر) للكلمة والمعنى المنشود. كما وتعتمد هذه الدراسة إلى عدم الالتزام الكامل للمترجم بالكلمات الموجودة على الصفحات وتحريره من قيود النص الأصل بما يخدم سبل إيجاد المعنى المنشود وكيفية نقله إلى شركائه الجدد، وقد يتحقق هذا إما باتباع المبدأ النصي أو المبدأ الحرفي في ترجمة النصوص بأسلوب سهل مفهوم وذلك باتباع منهج نايدا (1974). وخلصت الدراسة إلى أن الكم الهائل من المعرفة الدلالية والبراغماتية واللغوية فضلاً عن المعرفة الموسوعية للمترجم يساعده على إيجاد المعنى المناسب للكلمة اعتماداً على النص كما يساعده على تطوير قدراته وتحسين أدائه في الاختيار
تاريخ المراجعة : 1/5/2026	
تاريخ القبول : 11/5/2026	
تاريخ النشر : 2026/9/1	
الكلمات المفتاحية : الاتساق اللفظي، الاتساق السياقي، المعنى، العلاقة المعجمية، التكافؤ الترجمي	
معلومات الاتصال أنس بهنام Anis.behnam@cue.edu.krd	

DOI: *****, ©Authors, 2025, College of Education for Humanities University of Mosul.

This is an open access article under the CC BY 4.0 license (<http://creativecommons.org/licenses/by/4.0/>).

1. Introduction

Translation is not a mere rendering of the content of the source language text into another, but a process of reconstructing the source language text through its relations and connections, to produce a creative target text which has the same effect on the target language readers as that on the source language readers. Since the goal of translation is transferring meaning, the use of acceptable and readable expressions in the target language (TL) would be the most important objective. Therefore good translation does not translate words but meaning. By translating meaning the TL reader will be able to give an equal response to the message translated. However, the problem is whether to give priority to verbal consistency or contextual consistency in the translation process. In both cases, the translator should be aware of when, how, and why the translation gives priority to one type of consistency over another.

The aim of the study is to expand the translator's knowledge of the role of context in translation, especially the power of words in having a new meaning derived from their context. The study aims also at building up a connection between the direct meaning of the word and its intended meaning. To realize these aims the study hypothesizes an adequate comprehension of the source language text is associated with and determined by the field of knowledge covered by the source language text, its context, and other social, cultural, and emotional connotations of its words and expressions. To investigate the hypothesis, two Arabic-English translated texts of different types (literary and journalistic/tourist) have been selected for analysis. Nida and Taber's model (1974: 15) based on giving priority to contextual consistency over verbal consistency in the translation process, i.e. to translate according to the textual environment and the wider context of any linguistic item. The model is also based on giving priority of dynamic equivalence over formal correspondence as well as typical circumstances of communication.

This study may hopefully enhance the translators and student-translators ability and even theorists in the field of translation) to expand their knowledge and avoid misinterpretation of the intended meaning of lexical terms in the SL text. Moreover, this study might be helpful to students of language and language learners/teachers to incorporate the results of the study in their learning/teaching programs.

2. Different Views on Meaning

Meaning is a controversial area for investigation. Since the time of Plato, who described words as names referring to objects in the word of reality, many different

views have emerged in the scene of language studies. The Naming View considers words label names for things (Lyons 1977:206-209; Palmer, 1981:17); the Conceptual View relates words and concepts through the mediation of mind (Ogden and Richards, 1966: 9-11); the Linguistic View regards language as an information system which associates the message (meaning) with a set of signs, whether sounds of language or the symbols of the written text (de Saussure 1959, cited in Palmer, 1981:5); the Behaviorist View defines the meaning of the linguistic form as the situation in which the speaker utters it and the response it calls forth in the hearer (Bloomfield 1933:20); the Contextual View is concerned defines meaning in terms of the context in which the language is used (Malinowski 1923, cited in Palmer, 1981:51).

Leech (1974: 10) identifies seven types of meaning that can be reduced into two main types: conceptual meaning and associative meaning. The former is referred to by different names by different Semantists (e.g. denotative, logical, cognitive, etc.), the latter is classified into many sub-types (e.g. connotative, stylistic, social, affective, reflective and collocative, thematic, etc.). According to Yule (1996:14), the conceptual meaning covers those basic essential components of meaning which are conveyed by the literal use of a word. For instance, some of the basic components of a word like 'needle' might include 'thin', 'sharp', 'steel' instrument regardless of the bad connotations it may evoke. The associative meaning, on the other hand, is the less stable type of meaning because it varies according to the individual experience. For example one cannot exactly measure the degree of being happy or sad because it depends on the speaker and his feelings.

2.1. Meaning, Equivalence, and Ambiguity

In general, the meaning of a word is related to the meaning of other words (i.e. lexical relations) in ways that may be simple or complex. For example, 'young' is more closely related to 'old' than it is to 'lazy' (Shiyab, 2007:1-4). In translation, words do not have objective meanings, but rather serve as vessels to carry meanings, which are functions of both speaker's intention and hearer's understanding. So, lexical relations (such as synonymy, polysemy, hyponymy, etc.) that appear between words are able to direct the translator to choose the right equivalence.

Difficulty in translation is caused by many reasons such as cultural differences between the SL and the TL. For Larson (1984: 153) there is an extensive core of meaning components which is shared between languages. There are some concepts which occur in one language, which will be unknown in the second language. But

even when the same concepts do occur, the way in which they are expressed in the two languages is different, for example 'mother in law' (الحمأة), 'cousin' (إبن بنت العم، بنت العم، بنت الخالة، إبن الخالة، بنت الخال، إبن الخال، بنت العم، بنت الخال).

Yule (1996: 18) points out that one of the characteristics of language is arbitrariness which means that there is no one-to-one correspondence between the form and the shape of the object. Therefore, producing the same meaning or message in the TL text as intended by the original author is the main objective of translation. The notion 'sameness' is often understood as an equivalence relation between the source and the target texts. This equivalence relation is generally considered the most salient feature of a quality translation.

Besides the main forms of ambiguity (phonetic, lexical, and grammatical), lack of context will lead to ambiguity in many cases as well. Ambiguities arise when the translator does not know the context needed to signal the correct meaning. For example, the phrase "this suit lighter" is ambiguous; it could mean that the suit does not weigh as much as another or that the color of the suit is not as dark as another. More widely, Leech (1974:77) points out that "specification of context (whether linguistic or non-linguistic) has the effect of narrowing down the communicative possibilities of the message as it exists in abstraction from context". Therefore, this particularization of meaning can take place when the multiple meaning in the message is eliminated, or the referents of words are indicated by the context, or when the context supplies information which the speaker or writer omitted, for example, through ellipsis.

Additionally, one must add the normal difficulties of interpreting cultural context of words remote from the English language, with completely different tastes and conventions. When translating, the translator has to bear in mind the fact that he should exchange ideas and messages and not merely words. Taking these into consideration, the translator should be familiar with and sensitive to both cultures. For instance, finding no equivalent in the English language for تيمم (tayammum 'the use of sand or dust for ablution when water is unavailable') could be a problematic for the Arab translator (cf. Bahameed 2008:16). In sum, the translator's ability to absorb the social and cultural aspects of the TL text is a very important criterion which helps him to reflect in the TL text and meet the expectations of the TL readers.

2.2 Situational Context and Meaning in Translation

Situational Context refers to "factors which determine or influence the interpretation of an expression or statement" (van Valin, 1980:229). For example, 'Do you think this is bringing rains' makes sense when the speaker points at a dark cloud in the sky. So the context whether linguistic or situational has its power to produce the adequate meaning of the word and limit the choices of the translator. Meaning as van Valin (ibid.) points out, is inherently social and ultimately a function of our cultural practice which provides the background (form of life) upon which we interpret events, entities and activities in the world in which we live. Therefore, the best choice for a translator trying to handle the direct meaning or the intended meaning of a single word in a situated context would be according to its context, i.e. the total environment in which a word, expression, or a sentence appears (cf. Zhu, 2006:79).

Since words hold the cultural, social, and effectiveness power of the SL text situated in a specific context to describe a state of action or a story or any other different types of subjects implemented through the experience of a person, the transference should take all these points into account through translation. Thus, the translator is dealing with the entire life heritage and knowledge of the two languages involved and reflect them in his target version (cf. Nida and Taber, 1974:19,; Trask, 1995: 48; Edmonds, 1996:80-87; and Shunnaq et al., 1998: 120-121).

3. Aspects of Contextual Consistency and Verbal Consistency

Nida and Taber (1974:208) define verbal consistency as "a quality which results from the effort to translate a given word from the original consistently by a single word in the receptor language". They also define contextual consistency as "the quality which results from translating a source language word by that expression in the receptor language which best fits each context rather than by the same expression in all contexts" (ibid: 199). Halliday (2003:319) connects the use of language to textual components of meaning: ideational, interpersonal, and textual. According to these functions, language is limited to use. Mey (1979:11-24) defines the meaning of sentence according to its context; he tackles context in different aspects including its effect and interrelation in the sentence considering context as dynamic and not static; it includes a variety of pragmatic conditions such as the writer's intention, understanding the context, and response to it.

The contrast between contextual consistency and verbal consistency becomes evident in the translation of the Greek term 'Sarks', literally 'flesh' in (2 Corinthians 7:5) in the American Standard Version (ASV), the New English Bible (NEB), and the Today's English Version (TEV), respectively:

'Our flesh had no relief' (flesh); 'there was still no relief for this poor body of ours' (poor body); 'we did not have any rest' (we). The word 'flesh', according to Nida and Taber (1974:16) in present day English does not fit these contexts, since for most people 'flesh' might refer to meat, flesh of a person, or sex.

4. Data Analysis

The analysis covers two translations of two Arabic texts: (1) an extract of a literary text 'الأخرس' translated by Hasan Higazym, retrieved from the internet: www.arabicstory.net; (2) a journalistic/tourist text 'ينابيع خالدة' translated by Gegore Masry, from editorial "Jordan is Jordan," August 1987 (See the Appendix). The texts are analyzed according to the degree of comprehensibility and translation approving success or failure at the word, sentence and conceptual levels; they are criticized/evaluated according to Nida and Taber's model (1974), based on giving priority to contextual consistency over verbal consistency in the translation process, in order to detect translators' failure/success in their translations, and then alternatives are given when necessary.

4.1 Text 1. Arabic Literary Text and its Translation into English

Parag. 1, Sent. 2a

حتى تنبت الابتسامات تلقائياً على شفاههم، وتتحفز لديهم روح العبث والمداعبة

"Smiles were naturally grown on their lips; and the motives of the spirit of vainness and waggery and riotous".

The Arabic word تنبت is primarily used to denote growing plants; however, it is used rhetorically to evoke some delicate feeling in the receptor of the SL text. Similarly, تتحفز is stated by the writer to create a sense of intimacy between the dumb man and the others. The translator used a literal equivalent term 'grown' to convey the SL message to the TL readers. If we take into account the fact that the response of the TL reader is the criterion which explains the degree of correctness in translation, the translator's use of 'grown' does not evoke in the TL readers the same effect(s) of the metaphorical use of 'تنبت' in the SL readers. Therefore, instead of formal equivalence

the translator should have resorted to dynamic equivalence, i.e. departure from the original text in order to insure certain degree of success on the response of the reader of the TL. This meaning is consolidated by the people's positive attitude towards the dumb man embodied in certain linguistic elements: فإنه كان دائما ما يُحاط من أهلها بنوع ما 'the people of the village always liked him and were kind to him'; وكان 'he was really equal to them'; and 'he also laughed in tolerance and love'.

The word in Arabic is used to express the situation created inside people when they saw the dumb man. The translator's job is to convey the message which the writer wants to communicate. The use of the word 'motive' as an equivalent is an adequate choice because 'motive' here is mainly concerned with feelings and emotions of the human beings; therefore, it fulfills the conditions of the TL and conveys the meaning and the core of the idea of the SL writer , and consequently the effect is conveyed successfully.

The translator was not successful in conveying the meaning of روح العبث because he ignored the contextual features that contribute to its meaning and depended on the literal translation of the word only. In Arabic, the expression روح الدعابة is widely used in writing and even in spoken forms of language which correspond to the English (sense of humor) which is the most appropriate English equivalent to روح العبث and it is understandable by the TL readers. Moreover, it has an effect nearly similar to that of the SL readers.

Parag. 1, Sent. 2b.

وكان هو خليفًا بالندية

"He was really equal to them".

In Arabic, خليفًا بالندية expresses a positive psychological feature of a human being (the dumb in this text). The writer uses this expression to highlight this psychological aspect of the Dumb's personality, its effect on his fellow countrymen and how he uses his handicapped positively to communicate with other people without words or sounds.

The Arabic readers will understand the message which lies behind these words because it is experienced in their culture.

The meaning of these lines remains ambiguous unless one reads what precedes and follows it, since it can be expressed differently by different readers building on how they conceptualize the whole situation. The translator's understanding of the SL text

leads him to a conclusion that the dumb treat people (equally) as they treat him because the whole story depends on this meaning. The TL version contains the meaning, therefore, the translator is doing his job successfully because he succeeded in conveying the meaning. He arrive to the conclusion of these two words خليفًا بالنديّة (equal) depending on the previous knowledge, thoroughly reading the text and the context and its effect in deriving the real meaning without depending on the meaning of words in isolation.

Parag. 1, Sent. 2c.

والإشارات والحركات التي تميتهم ضحًا

"He also laughed in tolerance and love"

The Arabic expression تميتهم ضحًا is a metaphorical expression considered as an exaggerating state of laughing or simply to laugh with a great happiness; 'to laugh by heart' is also expressed in Arabic by ملئ شذقية، يضحك من كل قلبه، يضحك ملئ قلبه. Metaphorical expressions are used widely in Arabic especially in literary style to express writer's idea in more effective style.

The effect of contextual consistency in this part of the text appears in translating the word تميتهم which does not carry the literal meaning of 'death' in this context but it means to laugh by whole heart. The translation of the metaphorical expression mostly depends on the context and the surrounding environment which leads the translator to the ultimate choice that has more stylistic effects than the literal renderings.

Parag. 1, Sent. 3

أن القرية، كنت تفعل هذا – باتفاق باطني غير معلن

"The village was doing this with unannounced inner agreement"

Translators usually try to use the closest equivalence which is understandable by the readers of the TL and has at least a similar effect on them as that exerted on the SL readers. اتفاق باطني غير معلن is usually used to refer to a secret agreement between people, and it has a space in the background knowledge of the readers who can decode these words and explain the meaning of the word باطني which is completely different from other meanings associated with it depending on the surrounding environment of the word and the context of situation in which the word is used. The translator succeeded in detecting the actual of this phrase. Hence the equivalent word 'inner' used by the translator is a near corresponding equivalent.

Though the surrounding environment of the word and its relation to other words can lead the reader to the correct meaning, the TL reader may analyze the meaning

differently because he may not be aware of the connotations of the word باطن or have not enough knowledge and experience in using it. However, the translator used the closest equivalence which seems to be the most adequate term. Therefore, the English version is close enough to the real meaning of the SL text and its context. However, if the translator had resorted to the literal translation of باطني 'internal' then the meaning would have been different from that of the SL text, and the stylistic effects would have disappeared from the English text.

Parag.1, Sent, 4

صاحب كل ذي عاهة جبار

"That who has a shortage is tyrant".

It is well-known fact that when the translator comes across the hindrance of not finding a corresponding equivalent item, he usually resorts to the non-corresponding equivalent items. This is what happened to the translator's choice in rendering صاحب كل ذي عاهة جبار into 'that who has a shortage is tyrant' which does not have the equivalent function in the TL culture (cf. Larson 1984: 153-158).

No doubt a fixed expression such as the proverb صاحب كل ذي عاهة جبار is deeply rooted in the structure of the language and immersed in the culture of the Arab people. Thus, it is among the cultural elements that cause difficulty in translation. Overcoming this translation difficulty requires a considerable effort on the part of the translator, who should at least try to provide a TL translation that is equivalent both in meaning and use to the SL phrase. The translator should have been well aware of the compensation tools of translation so that they can ensure proper transmission of the proverbial expression to the TL readership with reference to the cultural context in this particular setting (cf. Bahameed, 2008: 16). The translation of this proverb could have been managed if the translator had taken into account the fact that he should exchange messages and not merely words. Therefore, 'shortage is not a defect' would better fit the situation and conform the TL readers' expectations.

Parag. 2, Sent. 3

وواجه الجميع ... بوجه جامد

"He faced people... with hard face"

The translation of جامد in the phrase بوجه جامد يخلو من اي مشاعر انسانية into 'hard' seems to be on purpose. The translator tries to explain the negative feelings of the dumb man towards the people who deprived him from his natural right in having a wife and family. This meaning can be grasped easily by the TL readers; but in the TL it does

not seem adequate since the meaning of جامد is not something stable but it is related to the Dumb's critical psychological condition which is reflected on his non-smiling face. Therefore, جامد is better translated into 'impassive' which is considered a better equivalent as it reflects the hard conditions and tough situation the dumb is experiencing.

5. Text 2. Arabic Journalistic/Tourist Text and its Translation into English

Parag. 1, Sent. 1

تجذب الينابيع الحارة في حمامات ماعين، وعفرا، وبربيطه حشودا من الزوار في الأردن، حيث توفر المياه الساخنة فيها وصفة ممتازة للإستجمام.

"The thermal springs at Ma'in, Afa, and Barbeita attract a stream of visitors from across Jordan, where the hot, mineral-rich waters offer the perfect recipe for relaxation".

In this journalistic text, the translator is trying to convey the meaning, style and the same effect which is produced on the source text readers and convey it to the target language readers. For instance, the word حشودًا is rendered into 'stream' in an attempt to convey the effect, style, and flavor of the original text to the TL readers. But to what extent was the translator successful in realizing his objective? حشودًا refers to a great number of visitors who seek a medical treatment. Therefore, 'multitude' or 'legions of visitors' are semantically and stylistically more adequate than 'stream' which sounds alien to the intended meaning if not distorting it. The translator also fails to explicate what is meant by زوّار which he rendered literally into 'visitors'. He could have added 'tourist' as well, since it is a well-known fact that such places attract people from outside Jordan too.

The use of addition strategy in this instance, to be noted, was applied successfully in translating المياه الساخنة into 'hot mineral-rich waters'. Adding 'mineral-rich' is an adequate equivalent to what the ST writer has in mind. This understanding is supported by the word وصفة 'recipe' which is a medicine-specific term. However, the translator again commits the same translation mistake in translating إستجمام into 'relaxation' only. He could have elaborated on this by adding 'entertainment' or whatever term that refers to the merits of relaxing there.

To be noted, the word حمامات is missing from this extract which stands as a topic sentence or leading idea for the whole text. This should have been translated literally

as 'hammammat' and then explicated as 'spas', i.e. places where there are springs of mineral water with medicinal properties.

Parag. 1, Sent. 3

وبينما تتعرج الطريق نزولا إلى البحر الميت، فإنها تهبط فجأة لتتلولى بين ممر صخري وعر ومنعطفات حادة، لتجدها من ثم بكل اشرافتها في واد ضيق يقودك إلى المياه الهادئة للبحر الميت

"As the road winds towards the Dead Sea, it suddenly drops down snaking through rugged, yellow rock-strewn gorges in a succession of hairpin bends. Then there is in all its splendor: a narrow valley leading through to the placid waters of the Dead Sea".

The Arabic word يتلولى is translated metaphorically into 'snaking' to convey a true descriptive image of the road. Though this is not the corresponding equivalent, the text and context to which it refers can be easily understood by the reader. However, if the translator is after creating the metaphor of snaking for stylistic effects, he could have used 'eroding' which frequently collocates with snakes, i.e. to wind or twist something into continuous spiral shape. Other alternatives are 'wriggling', 'squirming', etc.

بين ممر صخري وعر ومنخفضات حادة has been perfectly rendered into 'rugged yellow rock-stream gorges' where the translator, building on his background knowledge, drew an accurate image of the landscape where these spas lie. He even described the color of the rocks 'yellow' and how they are strewn over the area; he also drew a beautiful image of the gorge, a narrow steep-sided valley to integrate this image with previous one. Therefore, the translator through the use of addition strategy came up with an image which is up to the readers expectations.

Moreover, تهبط فجأة has been literally translated into 'drop'. This translation distorts the descriptive image the translator is trying to depict. 'Steeping down' could be a better equivalent because it depicts the steepness or mountainous slope of the area. The reason behind such defects in translation can be attributed to the translator's attempt to make his translation highly literary, but at the expense of the real meaning. The translator did the same thing with منعطفات حادة which he rendered into 'hairpin bends' to refer to the sharp bends in a very steep road which leads to the Dead Sea.

المياه الدافئة is also accurately and adequately translated into 'placid' which not only refers to the calm nature of the Dead Sea but also to its peaceful and undisturbed

quality. This perfect choice of equivalents is a sign of the translator's semantic competence and mastery stylistics.

To sum, the first paragraph as translated by the translator can be looked as a literary masterpiece. It does not seem as a translation but as text written originally in English.

Parag.2, Sent. 2 and 3

وُثُغري حرارة المياه التي تصل إلى 60 درجة مئوية الناس من مختلف أنحاء الأردن ليضعوا أبدانهم فيها، ويستحموا ويسترخوا في البركة الواسعة التي تجمع الماء من الصخور التي تعلوها، وكذلك تجد الصبية يستحمون بالجدول الذي يحمل الماء إلى البحر الميت...

"Temperatures of up to 60°C tempt people from all over Jordan to wallow, bathe and relax in the large pool that collects the endless plume of water from the cliff above. Even the stream that carries it down to the saline-rich Dead Sea only a few kilometers away is enjoyed by small children scarcely able to believe its comforting warmth".

ليضعوا أبدانهم فيها was rendered into 'wallow' is also an instance of enriching meaning through translation. 'To wallow' denotes 'to lie and roll about in water', at the same time it connotes in this context 'taking pleasure doing that'. Therefore, ليضعوا أبدانهم فيها if translated into 'put their bodies in water' would distort the message originally intended by the ST writer to show the merits of having a visit to these spas.

التي تجمع الماء من الصخور التي تعلوها has been translated into 'that collects the endless plume of water from the cliff above'. This highly literary translation depicts the natural scene of the spa not as displayed by the text itself but as seen and experienced by the translator himself. This is evident in the use of 'plume of water' which has the meaning of something (water in this case) that goes down in the shape of a feather, which is marvelous metaphorical image that accurately describes the scene. However, the translator adds certain expressions to support this in the text, hence resorting to free translation which does not always add to the meaning of the text, but sometimes distorts it. This is evident in his rendering of تجد الصبية يستحمون r 'small children' scarcely able to believe its comforting warmth.

Parag. 3, Sent. 1 and 2

ويجري تسخين الماء من قبل صخرة بركانية تقع قرب السطح في هذا الموقع، وهي صخرة غنية بالحديد والكبريت التي يمتصها الماء الساخن بسهولة والذي يتدافع إلى السطح...

"The water is heated by the still-warm volcanic rock which lies near the earth's surface at these sites. The volcanic rock is rich in iron and sculpture and these minerals are easily absorbed into the hot water".

صخرة بركانية is successfully rendered into 'still-warming volcanic rock'. The translator seems to have perfect experience in his field, otherwise he would not have been able to convey the SL text in such a way. 'still-warming' gives another indication that the process of warming is eternal. Moreover, the word 'warm' denotes temperature that is fairly high between cool and hot in order to make mineral water enjoyed by its visitors.

The translation of the Arabic word سطح into 'earth's surface' is not fully successful. The translator's use of addition strategy to explicate the whole image distorts the beautiful image drawn by him and makes it redundant. For what is intended is 'water coming up to water surface'. Rather than 'earth surface'. Therefore, 'surface' is enough. يتدافع إلى السطح is metaphorically rendered into 'bubbled up to the surface..' to describe the whole picture of water when comes out from earth by bubbles which refer to its temperature. The translator could have used the word 'well up/out', but he did not since 'well up' does not convey the specification of (mineral/hot) water.

Parag. 3, Sent. 3

حسنا لقد كان هناك الالاف من الأجيال الذين يؤمنون مياه الينابيع لشفاء الأمراض المزمنة وبخاصة أمراض الجلد والجهاز الهضمي أو الذين يريدون الاحتفاظ بحيويتهم.

"Clear well it certainly has been to thousands of generations who have sought the spring water to cure ailments, particularly of the skin and digestive system or simply maintain their vitality".

The translation of the word يؤمنون into 'sought' is a successful rendering; it shows the translator's ability to comprehend and connect different parts of the text according to the word's context. Rendering يؤمنون into 'sought seems to be on purpose because this

word connotes what people from time immemorial has desired much in such situations and in such places.

The translator's mastery of the two languages involved by using the most adequate equivalents to convey the intended message is also evident in rendering الاحتفاظ بحيويتهم Into 'maintain their vitality' which does not convey the meaning or keeping their physical shape, but also to treat their chronic diseases.

Parag. 4 Sent. 1

وقد كانت محجاً للباحثين عن المتعة والإستطباب

"And has been a destination for pilgrims, both hedonistic and medicinal"

A destination for pilgrims محجاً is literally rendered into 'destination of pilgrims' which means in another context 'people doing their worship rituals in Mecca; but in this context the word is used metaphorically to explain the large amount of visitors who came to this place, as mentioned in the SL text for medical treatment since the time of the Romans. The translator resorted to literal translation in explicating the meaning of this word ignoring its metaphorical effect and style which is deliberately used by the SL text writer to describe the importance of the place.

To be noted, the use of literal translation in this instance excluded the word from its context and eliminates its influence of the word meaning. He could have relied on avoidance strategy and limited the scope of the sentence by using 'destination' only which conveys the meaning of قبلة، محجاً .

Parag. 4 Sent. 3

وكانت سابقة

"It is a precedent".

The translator's rendering of the word سابقة as 'precedent' is a case of free translation, i.e. dynamic equivalence. The word سابقة used in a literary style serves to keep the same route followed by the SL text writer who tries to convey the meaning of سابقة as an action made for the first time by someone, and this action becomes an example for others. So, Herod the great is considered مثالاً يُقتدى به 'exemplary' in this context. Moreover, 'precedent' conveys the intended meaning of the SL text successfully; it carries the connotation of the intended meaning and at the same time it attracts and satisfies the expectations of the TL readers.

Parag. 5, Sent.2

وتسيطر الحكومة على الحمامات الرئيسية

"They have a monopoly on the main baths"

The Arabic phrase على تسيطر الحكومة rendered into 'they have a monopoly on...' by the translator is a clear example of the use of omission strategy to keep the text cohesive and avoid redundancy, because the word الحكومة has been mentioned earlier والتي تُديره . This is an attempt by the translator to make the TT as original as possible to the TT readers.

Parag. 5, Sent. 3

كهوف فارغة تتوزع على جنبات الوادي نزولا على البحر الميت

"Shallow caves dotted along the valley walls right the way down to the Dead Sea".

The Arabic word جنبات is rendered into 'walls' to convey the image of the valley, but 'walls' does not stand for the SL meaning; on the contrary, it distorts the message because no one expects that the valley has walls. This might sound strange to the TL readers. Instead, the translator could have used 'sides' as in 'hillsides', 'mountainsides' to denote the meaning intended by the SL writer and explicate the image of the valley and the scattered natural spas on both sides of the valley. Rendering الموقع الجديد into 'the redeveloped site' is adequate since the translator seems to have full understanding of these spas not as just 'location' or 'position' but 'sites' that attract people for medical and/or tourist purposes. Hence, the TT is well connected to the other parts of the text, and seems to satisfy the TT readers' expectations through conveying the same message and effect, but in a new creative style.

Parag. 6, Sent. 3 and 5

ففي هذه الصحراء المقفرة

"In this arid desert".

مقفرة is rendered into 'arid' which has the connotations of 'deserted, hot, and dry place' with a few animals only. The translator's ability to convey the meaning and style of the SL text enables him to produce a TT version which is easily comprehended by TT readers. He also made use of addition strategy by adding 'springs offer..' which involves the contrast between 'desert' and 'spring' and a broad line between life,

fertility and dry deserted place to make the context comprehended easily by TT readers.

The translator successfully rendered مُغَايِرًا which literally means 'alien' into 'surprising' by using free translation which conveys the meaning of seeing something unexpected but pleasant at the same time. The translator tends to focus on the context of the word, and its influence on the word meaning; it is rare to see a desert and springs side by side but this is where beauty of nature lies.

6. General Discussion

6.1 Text 1

Literary translation is regarded as a thorny kind of translation for many reasons, the most important of which is what to convey, the form or the content. The translator tried his best to convey the content of the ST at the expense of the form. However, in certain instances he tried to keep the flavor of the Arabic style. He tried also to explicate the hidden meanings for the TL readers; but he failed to achieve this objective in some instances as in روح العبث rendered into 'spirit of vainness'. Therefore, contextual consistency seems to have priority over verbal consistency especially in rendering instances with figures of speech such as metaphor and personification as in مُمِيتُهُمْ ضَحْكًَا rendered into 'made them laugh by whole heart. Therefore, in the translation of a literary text, the translator should be aware of the text and apply the best strategies to attain the intended meaning of the ST and reconstruct it in the TL.

6.2 Text 2

The journalistic/tourist text indicates the translator's abilities and skills through the process of translation. The translator seems to have exerted good efforts to reproduce in the target language the closest natural equivalent of the source language message in terms of meaning and style.

The translator was, to a certain extent, able to attract his readers and satisfy their needs by using different strategies and procedures to reproduce the effect which is experienced by SL readers. This is evident in his rendering المياه الساخنة into hot-mineral waters among many others. His success in rendering the SL text in certain parts of the text can be attributed to the translator's background knowledge and competence in the field of translation. The main objective of the translator lies in manipulating meaningfully by employing certain instances of figurative language and semi-literary style. However, the translator failed to render some instances as in إستهمام into 'relaxation' only; he could have resorted to certain elaborations. I sum, the

translator was successful when he resorted to free style, and unsuccessful when he relied on literal translation.

7. Conclusions

The study concludes the following:

1. Since words derive their meanings from their interrelationship with other items in the text from the translator's background knowledge, the intended meaning of the lexical items should be determined according to whatever contextual clues available to the translator.
2. Since meaning is the core of the message intended by the SL writer, the translator should be well-equipped with encyclopedic background knowledge, linguistic knowledge, and translational skills in order to be creative in his/her work; that is, to convey the message and its effect on the TL readers effectively.
3. Translation failure in rendering some terms and expressions in the text is usually caused by the translators' dependence on the direct meaning of the word (literal meaning) excluding its context. Therefore, adopting free translation procedure especially in literary texts combined with a fabulous equivalent style of the TT will better convey the same effect experienced by the SL text readers.
4. The translator's full awareness of the situation, objectives of the SL text and intentions of the SL writer would enable him/her to have an easy access to adequate equivalent.
5. Verbal consistency for rendering the SL text seems not fairly enough to convey the intended meaning. Therefore, the translator tends to use contextual consistency to avoid misinterpretation of the original text. This may include explicating the idea which lies behind the use of certain meaning rather than another in order to make the meaning easily grasped by the TT readers.
6. The SL test ideas and peculiarities should be taken into account through the translation process. This requires the translator to be certain in order to be able to convey not only the style and the figurative language of the SL text but to have the ability to attract his/her TT readers and meet their expectations.

Finally, if these conclusions are adequately applied to programs of teaching translation, they might yield invaluable results at the levels of linguistic and communication competences. Moreover, similar studies can be conducted to investigate the pragmatic implications of contextual consistency in different types of text, e.g. narrative, descriptive, and argumentative, etc.

References

- ❖ Bahameed, A. (2008). "Hindrances in Arabic-English Intercultural Translation". Vol. 12, No. 1.
- ❖ Bloomfield, L. (1933). *Language*. London, New York. Allen and Unwin.
- ❖ Edmonds, P. (1996). *Evoking Meaning by Choosing the Right Words*. University of Toronto. In: *Proceedings of the First Student Conference in Computational Linguistics in Montreal*, pp. 80-87.
- ❖ Halliday, M. (2003). *On Language and Linguistics*. London, New York: Continuum.
- ❖ Larson, M. (1984). *Meaning-based Translation*. New York, London: University Press of America.
- ❖ Leech, G. (1974). *Semantics*. London. Arnold.
- ❖ Lyons, J. (1977). *Semantics*. (Vol. 1). Cambridge. Melbourne.
- ❖ Mey, J. (1979). *Pragmalinguistics: Theory and Practice*. The Hague. Paris, New York: Mouton Publishers.
- ❖ Nida, E. and Taber, C. (1974). *The Theory and Practice of Translation*. Netherlands: E.J. Brill, Leiden.
- ❖ Ogden, C. and Richards, I. (1966). *The Meaning of Meaning*. London: Routledge and Leegan Paul Ltd, Broadway House.
- ❖ Palmer, F. (1981). *Semantics*. Cambridge: London, New York. Cambridge University Press.
- ❖ Shiyab, S. (2007). "Synonymy in Translation". *Translation Journal*, Vol. II, No. 4.
- ❖ Shunnaq A., Dollerup, C. and Sarairch, M. (1998). *Issues in Translation: Problems in translating Arabic Text into English*. Irbid national University and Jordanian Translators Association.
- ❖ Trask, R. (1995). *Language Basics*. London and New York: Routledge.
- ❖ Yule, G. (1996). *The Study of language*. Cambridge: Cambridge University Press.

Appendix ST 1.

الأخرس

فقرة (1)

(1) لأنه الأخرس الوحيد بالقرية، فإنه كان دائما ما يُحاط من أهلها بنوع ما من الحب والشفقة، أو بذلك الخليط من المشاعر التي تتولد لدى الأصحاء حيال المعاقين... (2) ما أن يروه في أي مكان يتصادف وجوده فيه، حتى تنبُت الابتسامات تلقائيا على شفاههم، ويتحفز لديهم روح العبث والمداعبة والمشغبة انتظارا لرد الفعل لديه. وكان هو خليفًا بالنُدْبِيَّة، لديه دائما مخزون هائل من الردود المناسبة بالهمهمات والإشارات والحركات التي تميّتهم ضحكا. وكان هو أيضا يضحك معهم بتسامح وود.. (3) والحقيقة أن القرية، كنت تفعل هذا - باتفاق باطني غير معلن - حيال الأخرس والضريير والأعرج والأقرع والأحذب والمخبول .. وكل أصحاب العاهات، بما يمثلونه من ندرة في مجتمع صغير يعرف بعضه البعض حق المعرفة. (4) لكن الأخرس، ربما كان الوحيد بدون كل هؤلاء، الذي لم يرَ في نفسه أية إعاقة، وربما كان الخرس هو دافعه الأول للتفوق على أقرانه من فلاح القرية، كان فلاحا ماهرا، فالارض التي يزرعها بالإيجار تُعطي أجود محصول وأعلى إنتاج، وكان هذا ما يدفع بالحاسدين والخائبين، لأن يرددوا - بنوع من الغيرة - مقولة "صاحب كل ذي عاهة جبار".

فقرة (2)

(1) ولأن دوام الحال من المُحال، فإن حياة الأخرس التي اصطدمت بعقبات كثيرة تمكن من اجتيازها بنجاح، واجهته أكبر عقبة في حياته عندما أراد الزواج بفتاة من فتيات القرية، ورغم أنهم يكن يملك رفاية الحق في الاختيار والمفاضلة كالآخرين، فإن رغبته في الزواج من أي فتاة من قريته بسلام ويُسر أصيبت دائما بالفشل، فأذا وافقت الفتاة التي رشحها لنفسه رفضته اسرتها، وإذا وافقت الأسرة عليه رفضته الفتاة. (2) وهكذا تبدّل حال الأخرس بتوالي مرّات الفشل، فلقد نمّت لديه مشاعر عدائية حيال اهله وناس قوّيته، وصار مؤمنا عن يقين أنهم سبب آلامه وتعاسته وسوء حظّه، وأثر الإنزواء والوحدة. (3) واختفت البسمة من وجهه، وواجه الجميع - حتى الذين اعتادوا مداعبته - بوجه جامد يخلو من أي مشاعر انسانية، ورغم مشاعر الحب والشفقة اللذين ازدادا لدى ناس قريته تبعا لتكرار ذلك الفشل، إلا أنهم لم يتمكنوا من تقديم يد المساعدة له .. (4) وفي الوقت الذي اعتقدوا فيه أنه نسي الأمر، واستعذب حياة العزوبية، وصرف النظر عن فكرة الزواج، فوجئوا بغُرسه وقد تزوج بامرأة خرساء من قرية أخرى... وأقبلوا عليه يهنئونه بفرح، بظن أنه حلّ مشكلته، وخرج من قوقعة حزنه، لكنه ظلّ - رغم ذلك - يواجههم بمشاعر حيادية.

فقرة (3)

(1) هل نسيئتُ القرية أخرسها بعد ذلك؟ هل تركوه يحيا حياته كما تحلو له؟ (2) هل خمتوا ولو لمرة واحدة أنه كان يأمل في انجاب ولد صحيح غير مُعاق يواجههم به؟ هل عرفوا أنه أنجب ولدا أخرس كذلك؟ هل وهل ...

(TT 1.) The Dumb

Parag. (1)

(1) As he was the only dumb in the village, the people of the village always liked him and were kind to him, or that kind of mixture of feelings that appeared in those healthy people toward the handicapped ... (2) Every time he was seen in a place by accident, smiles were naturally grown on their lips; and the motives of the spirit of vainness and waggery and riotous, waiting for his reaction; he was really equal to them; he had always great storage of suitable reactions humming, hints ..., gestures and movements that made them laugh by heart; he also laughed in tolerance and love... (3) In fact, the village was doing this with unannounced inner agreement towards the deaf, the blind, the crippled, the bald and the crazy... and all of those who suffer from any hindrance ... as they represent that kind of scarcity in a small society knowing each other well. (4) But the dumb was the only one of those, who feel no disability in himself, perhaps his deafness was his first motive to be superior over his fellow villagers, he was a clever farmer, the land that he was cultivating, was rented, producing the highest and best crop, and that which made those failure and those envious to repeat – out of jealousy – the proverb: "that who has a shortage is tyrant".

Parag. (2)

(1) Because nothing remains as it, the Dumb's life had many obstacles, he managed to overcome them successfully... (2) And thus condition of the deaf has changed from the repetition of his failure, his aggressive feelings have grown towards his people and his village... (3) the smile disappeared from his face; he faced people, even those who used to joke with him, with hard face without any human feeling, despite of the increasing feelings of love and pity, from the repetition of that failure, they failed in helping him...

ST 2.

ينابيع خالدة

فقرة (1)

(1) تجتذب الينابيع الحارة في حمامات ماعين، وعفرا، وبربيطه حشودا من الزوار في الأردن، حيث توفر المياه الساخنة فيها وصفة ممتازة للإستجمام. (2) على طول الطريق النازلة إلى حمامات ماعين، ستشعر أنك ستشهد شيئا خاصا، (3) وبينما تتعرج الطريق نزولا إلى البحر الميت، فإنها تهبط فجأة لتنزل بين ممر صخري وعر ومنعطفات حادة، لتجدها من ثم بكل اشراقها في واد ضيق يقودك إلى المياه الهادئة للبحر الميت، والتي يقطعها مصب مائي بديع بطول 25 مترا يشرف على بعض الصخور الحمراء الداكنة.

فقرة (2)

(1) وتُعد حمامات ماعين الموقع الأردني الأساسي الذي يشهد نشاطا حراريا، وكلما اقتربت من هذه التحفة الطبيعية ينتمى إحساسك بسخونة المياه. (2) وتُغري حرارة المياه التي تصل إلى 60 درجة مئوية الناس من مختلف أنحاء الأردن ليضعوا أبدانهم فيها، ويستحموا ويسترخوا في البركة الواسعة التي تجمع الماء من الصخور التي تعلوها، (3) وكذلك تجد الصبية يستمتعون بالجدول الذي يحمل الماء إلى البحر الميت الغني بالأملاح على بعد عدة كيلومترات.

فقرة (3)

(1) ويزور الناس هذا الموقع للإفادة من مياهها المعدنية المفيدة للصحة، ويجري تسخين الماء من قبل صخرة يركانية تقع قرب السطح في هذا الموقع، وهي صخرة غنية بالحديد والكبريت التي يمتصها الماء الساخن بسهولة والذي يتدفق إلى السطح ليستمتع به الناس الذين يرومون مكانا يجدد (شبابهم) فهل فهمت القصد؟ (3) حسنا لقد كان هناك الآلاف من الأجيال الذين يؤمنون مياه الينابيع لشفاء الأمراض المزمنة وبخاصة أمراض الجلد والجهاز الهضمي أو الذين يريدون الاحتفاظ بحيويتهم.

فقرة (4)

(1) تبعد حمامات ماعين 35 كيلومترا إلى الغرب من مدينة ماديا الفسيفسائية، وقد كانت محججا للباحثين عن المتعة والإستطباب منذ أيام الرومان وبالفعل فعلى بعد 10 كيلومترات أخرى نزولا باتجاه وادي زرقاء ماعين، تجد بعض ... (2) وقد كانت الخصائص الإستشفائية لهذه المواقع موضع تفضيل من قبل هيرود الأكبر، وكانت سابقة، حيث سارت على إثره قوافل من الزوار من ذلك الحين.

فقرة (5)

(1) ويوجد فندق واحد في ماعين، وهو فندق منتجع ماعين الذي تديره الجهات الحكومية، حيث تتوفر فيه غرف يبدو منظر المغيب منها أخذاً فوق البحر الميت، وحتى أضواء القدس فضلا عن المعالجة بالحرارة والساونا وحمامات الطين (2) وتسيطر الحكومة على الحمامات الرئيسية حيث تدفع 4 دنائير اردنية لقاء تمتعك بشبكة من أحواض السباحة. (3) ولكن ثمة ساونا طبيعية مجانية على هيئة كهوف فارغة تتوزع على جنبات الوادي نزولا على البحر الميت.

فقرة (6)

(1) وتقوم مجموعة فنادق أكورد الفرنسية وهي حسنة السمعة في الأردن، بتطوير الموقع وبناء فندق ضخم محله ومجمع طبي في نهاية العام. (2) وسيعرف الفندق الجديد باسم Ma'in Mercure وتتضح لنا شعبية الموقع وأهميته إذا علمنا أن كلفة تطويره تُقدر بالملايين. (3) ومع ذلك ليست الحمامات الحارة هي ما يجذبك في المنطقة فقط، ففي هذه الصحراء المقفرة التي تقع تحت سطح البحر عدة مترات، (4) يوجد مزيج فريد من الحياة النباتية والحيوانية، فهي موطن للعديد من أنواع السحالي والطيور البرية بما في ذلك طيور السويد التي نادرا ما تُرى، (5) كما أن العشب الوفير الذي يتزعرع بسرعة يوفر نقیضا مغايرا تماما للمنطقة المحيطة ...

Eternal Springs

Parag. (1)

(1) The thermal springs at Ma'in, Afa, and Barbeita attract a stream of visitors from across Jordan, where the hot, mineral-rich waters offer the perfect recipe for relaxation. (2) On the way down to Hammamat Ma'in you can sense you are about to witness something special. (3) As the road winds towards the Dead Sea, it suddenly drops down snaking through rugged, yellow rock-strewn gorges in a succession of hairpin bends. Then there is in all its splendor: a narrow valley leading through to the placid waters of the Dead Sea, interrupted by a spectacular 25m waterfall cascading over rust-red rocks.

Parag. (2)

(1) Hammamat Ma'in is Jordan's principle sight of thermal activity and as you approach this natural marvel, you become increasingly aware of the heat of the water. (2) Temperatures of up to 60°C tempt people from all over Jordan to wallow, bathe and relax in the large pool that collects the endless plume of water from the cliff above. (3) Even the stream that carries it down to the saline-rich Dead Sea only a few kilometers away is enjoyed by small children scarcely able to believe its comforting warmth.

Parag (3)

(1) People visit these waters for their health giving mineral properties. (2) The water is heated by the still-warm volcanic rock which lies near the earth's surface at these sites. The volcanic rock is rich in iron and sculpture and these minerals are easily absorbed into the hot water which bubbles up to the earth's surface to be enjoyed by humans in near of a sport of rejuvenation. (3) Clear well it certainly has been to

thousands of generations who have sought the spring water to cure ailments, particularly of the skin and digestive system or simply maintain their vitality ...

Parag. (4)

(1) hammamat ma'in 35Km west of the mosaic city of Madaba, and has been a destination for pilgrims, both hedonistic and medicinal, since roman times. (2) Indeed, 10 Km further down the Zurqa Ma'in Valley Callrhoe is a sit of the thermal springs mentioned in the Bible. (3) The heating properties of this site were favored by Herod the Great and it is a precedent which has been mentioned by a healthy, in every sense, caravan of tourists ever since.

Parag. (5)

(1) There is one hotel at Ma'in, the government-run Ashtar Ma'in in Spa Village, which offers rooms that afford stunning views of the sunset over the Dead Sea and even the lights of Jerusalem as well as a host of thermal treatments saunas and mud baths. (2) They have a monopoly on the main baths asking for a modest cover charge typically JD4 to use the extensive network of pools. (3) but there are several natural saunas – which you can enjoy for free – in the form of shallow caves dotted along the valley walls right the way down to the Dead Sea.

Parag. (6)

(1) The French hotel group Accord a well-respected presence in Jrdan already is currently developing the site and hopes to have in place a luxury hotel and spa treatment complex by the end of the year. (2) The redeveloped hotel will be known as the Maercute Ma'in and with an investment programme running into millions of dinars. It is clear how popular and significant the site is regarded to be. (3) The bath-hot water isn't the only attraction in the area, though. In this arid desert many meters below sea-level the springs offer a unique blend of flora and sauna. (4) It is home to scores of lizards and a host of birdlife, including the rarely- sighted tristrans grackle. (5) The lush vegetation, reeds and rushes offer a surprising contrast to the seemingly barren surrounds ...